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## THE WILL AND THE INSTINCT OF SEX.

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THE organic life is more deeply rooted than the special senses. The vague pleasure-pain characteristics of the organic processes under the control of the autonomic nervous system belong to the older and deeper strata of our psychophysical life. The higher senses, described as distance-ceptors, are a part of a projection system which adjusts the central organic life to distant stimuli. The higher projection system of the brain with its special senses and its imagery is an instrument for mediating between distant stimuli from the external world and the inner organic and emotional life under the control of the autonomic nervous system. Special senses like vision, hearing, smell, touch, taste and temperature, come and go, but the older organic levels of life are constant. Hunger, sex, fear, anger, gregariousness, may confer a wholly new life on sensations and images and ideas.

The loss that comes from injury to sight or hearing consists in the fact that it narrows the range of our life's central processes, or blocks their free expression. The loss of these distance-ceptors may, however, deepen and enrich the inner nucleus of personality.

We are coming to see that the brain with its distance-ceptors or sensations and its images is an organ of projection; that older and deeper than this projection system is the inner organic life itself under the control of the autonomic nervous system. It is these continuous rhythmic organic processes in whose service the projection system functions. It is because we are hungry or cold or fearful or angry, because we are predisposed to manipulate, or to experience sexual desire, that we have need of a projection system of vision and hearing and smell and taste and touch. It is these organic systems that make possible our long-range activities like the growing and storing of food, the accumu-

lation of property, the building of a home. And of these organic processes the most powerful one, save hunger, is the drive of the instinct of sex. The fire of sex burns undimmed and furnishes most of the energy for man's long-distance activities.

In the plant and animal the object of the processes of sex is the perpetuation of life. Sex is an unconscious sacrament. The evergreen, the lily, the egg, are symbols of an undying life. Only through participation in this sacrament can the individual plant or animal share in the undying life of the race. The preservation of this unceasing life is the only possible object of the processes of sex in the plant and animal.

The sex psychosis is the heart of the myth of man's fall. Through the subtlety of the serpent man's will yields to the apple of desire and is forever driven out of the unity which he once shared with the animals and which in his painful dualism of will and instinct he looks back upon as a Garden of Eden. Out of this Eden of instinctive and emotional unity with nature man is henceforth driven by his sharing in the knowledge of the gods.

We of to-day have lost that immediate unity with the life of the race which was so natural and so unconscious in the minds of our ancestors. The early Christian, the mediæval saint, the modern introspective philosopher are alive in us all. We moderns live on the higher cerebral levels of our minds; and these higher levels reflect not the deeper tides of the life of the race, but the conscious thought of the individual. We have not only inherited from the middle ages the doctrine of an absolute inner life of thought, but we have endowed each individual with such an absolute inner thought life. Into the free movement of such a thought life the racial tides of the sex life come as an irrational intrusion. The modern individualization of the mediæval absolute thought has made of each individual person an end in himself. In this way there has arisen a dualism between the sex life of the race and the volition of the individual. The *a priori* patterns of the reason of the

individual conflict with the instinctive patterns of sex and parenthood. This is as clear in the Seventh Chapter of Romans as in the philosophy of Schopenhauer. Volition, reason, individuality, are the inner citadel of the modern mind. The old abandon, the old immediate joy, in the flow of the tides of racial life are gone.

The normal expression of any instinct in its appropriate object is accompanied by pleasure; and the development of analysis may single out the pleasurable elements of any experience and make them the object of the will to live. It is this hedonistic treatment of the instinct of sex which is the chief cause of the consciousness of shame. The end of nature is no longer the object of man's will. Man has become a rebel, an outcast. The clandestine worship of Venus has supplanted the reverent worship of the Great Mother. A sex consciousness which has lost the objective of nature is the ground of one of the deepest sources of shame. Venus is the symbol of sex as a process divorced by the individual will from the ends of nature. Passion devoted to Venus has no objective circle of interest in which to swing. Pleasure is not a legitimate object of the will. It is an accompaniment of any process of will which is reaching its proper objective fulfilment. Aphrodite, the sacred mother of life, was the symbol in ancient thought of the sex processes as issuing in the preservation of the race. Aphrodite as the august symbol of a self-perpetuating life can alone furnish the objective pattern by which the powerful impulse of sex can be organized. Nature is not remade by the arbitrary personal philosophies of individual minds. Where the object of the will conflicts with the objective ends of instinct there necessarily results a condition of chronic nervous and mental strain. The channels through which the instinct of sex expresses itself, the higher idealization of sex, are due to reason, but the sex drive itself is one of the ageless processes of nature. Its suppression by the thought and the will of the individual is only apparent. By being divorced from the will the sex instinct is made the nucleus of a powerful emotional complex. A system of

emotionally toned ideas is built up around the suppressed instinct. A double-mindedness develops. Within the field of sex the will becomes highly unstable. The disassociation of the sex consciousness from the personality gives increased energy to the sex instinct by freeing it from the organizing control of the will. In the Puritan type of mind, especially in women, the moral ego forces the sex instinct into a separate compartment of the mind. There arises, with varying degrees of strength and organization, a second personality.

The advent of reason occurred but yesterday in the history of the race; the instinct patterns, on the other hand, are the surviving modes of response that have come down from an unknown past. If the mind of man evolves a system of intellectual ideas which run counter to the ineradicable action patterns of the race man must lay on his own conscience the responsibility for such a conflict. Freud has called our attention to the widespread conflict between the instincts of the race and the cherished intellectual ideals of the civilized man. The ego-complex of the highly individualized consciousness is maintained at the price of a constant warfare with the instincts of the race.

The half millennium of Protestant rule is still saturated with the ideal of sex derived from the previous millennium of mediæval ethics. The chastity of Milton's Comus is but the Protestant equivalent of Augustine's celibacy.

In woman, especially, sex may be so repressed as to be submerged below the level of conscious motives. The moral censor may be so consolidated, so unified, that the sex motive may be forced completely out of the conscious moral ego. The instinct of sex because it is not consciously organized by the will and reason, because it is no longer controlled by the moral censor, becomes the subconscious nucleus of a separate disorganizing personality.

The disassociation of the will from the instinct of sex always brings to the foreground of consciousness the reality of sex in its most terrible form. Nature, the great mother, always sends her avenging furies on the will which attempts

to thwart her plans. This is the theme of Euripides' *Hippolytus*. Modern philosophy by bringing the inner life of the mediæval church to individual self-consciousness has brought the traditional dualism of will and sex closer home to the individual mind. All the various modern forms of sex inhibition are unconscious survivals of the mediæval cult of virginity and chastity. But the suppression of the most volcanic of all instincts has filled the subterranean caves of the mind with the fiercest beasts of human passion. The apostasy of the will from the purposes of Nature, the great mother, always leads to a wavering of the heart between the worship of the Virgin and the cult of Venus. The great mother will avenge herself on him who prefers the objects of his own reason and will to the ends of her own ageless purposes.

If the instinctive action-patterns are the ultimate sources of all the energy of volition, then any permanent blocking of these action-patterns will set up a dualism, a disassociation, in consciousness. In this process those who are nervously and mentally unstable will suffer most. But strain, conflict, disassociation, even in the most stable, implies a shunting off of volition from its instinctive sources of energy.

The emotion of sex is the voice of a unit larger than the self-conscious individual person. Schopenhauer is right in setting the pattern of sex over against the a priori patterns of the reason as interpreted by the individualism of modern thought. But this is no condemnation of sex. The race cannot be condemned by the individual, especially when the view of the individual who passes judgment was formulated by the abstract rationalism of the eighteenth century and ignores the deeper racial aspects of each individual life.

Sex instinct stamps the individual of our modern intellectualistic thought with incompleteness. We are in dire need of a larger definition of the individual which shall include the individual elements of the mind, such as reason and will, and the deeper instinct patterns of the race in one living whole.

This view of the relation of will to instinct connects volition, conscience, the ideal self, with those deeper instinctive patterns apart from which the will is an inefficient and disruptive activity.

Psychology is showing us the truth of the Platonic view of the will expressed in the Symposium. Here in a myth Plato teaches us that the will of the higher self must learn to see in the older instinctive pattern of sex activity not a limitation, but an enlargement. On the theory of the priority and absoluteness of individual volition the sex instinct is a limitation. It is exorcised, "diabolized," and a dual personality is the result. But Plato sees deeper than this. That form of unrest which the poets call love is an unconscious search of the mind for a part of our nature which because we are individuals has been lost!

The abstract spirituality which centred about the virtues of chastity and celibacy symbolized, objectively, the thrusting of the family outside the moral realm, and subjectively, the development of an introverted, truncated, unstable will. The introspective individual must enlarge its conception of itself; the drives of sex and parenthood must be regarded as entering into the very basis of the will, and the objective of the family must save the will from the process of introversion, from its feeding on its own vitals. The ideal of the inner life must be brought within the circle of the instincts of sex and parenthood. This is not imposing a social institution on the inner will of the individual; for sex means that the self has within its very nature the drive toward motherhood and fatherhood. This drive breaks down the barrier which a rationalistic psychology has set up between an inner, spiritual will and the institution of the family. The moralization of the drive of sex restores to the will one of its main sources of power and one of its chief social objectives lost in the downfall of Paganism. The introverted will is in need of redemption. It is without power and it is without objective. It will be a new day in ethics when the feverish, detached self discovers that thought has not been achieved by evolution for the purpose

of combating the powerful drives and social objectives of the pre-reflective life. Then will dawn an era in which reason and volition and self-consciousness, which have been achieved through a long and perilous process, will serve as the nucleus for the reorganization, the redirection, the idealization, of the deeper and older drives and objectives of human nature. And in this process the ideals of the inner life will be realized in a richer way than the mediæval seers could ever have realized. The dream of the inner life will be realized not in a process of negation, but in a positive development in which our instincts and emotions and desires will be organized in a system of objective ends.

Knowledge, pleasure, conscience, individuality, freedom, are not ends in themselves; they are the means of raising the deeper instinctive patterns of the mind to higher levels of experience. Rationalism, hedonism, intuitionism, individualism, are all attempts to cultivate a subtle independence of the racial foundations of life. Such independence is deceptive.

With the development of the inner life the drive of the sex instinct came into open conflict with the will. This is the meaning of the ideal of chastity, of the cult of the Virgin, of the centuries of monasticism. But this disassociation of the will from the drive of the sexual and parental instincts diabolized both the instinct of sex and the institution of the family. By diabolizing the family this disassociation destroyed the normal objective of the sex drive and thus introduced introversion, internalization and all the different forms of intuitionism. Thus was laid the basis for a veritable moral insanity, for man's individuality as well as that of woman can reach its full orb only within the circle of sex and parenthood. The individual of the mediæval rationalistic type proved its inadequacy by bringing to light the more terrible aspects of the sex instinct. This disassociation, by diabolizing the instinct of sex, disorganized the very process of the will itself, for the maximum energy of volition can be attained only in a proper organization by the reason of the ideals, the sentiments,

the habits, upon the deeper action-patterns of the instinctive and emotional sort. Will, to be effective, must have something of the power and immediacy of instinct and emotion. A chronically inhibited will cannot be an efficient will. Our will must express itself through our deepest predispositions. Our professional ideals, our interest in art, literature, social service, should be an extension of, and not a substitute for, our deepest instincts.

In the animal the sex rhythm is seasonal; and there still remains in the sex life of woman a monthly periodicity. In the human male, however, the urge of sex is chronic. Also the complex development of the cerebrum with its development of free imagery has influenced the sex life.

This difference in the sexual life of the human male and female has brought about in man a condition of sexual suppression. Sex, unlike fear and anger, is fairly independent of objective, environmental stimuli. It is a practically continuous urge of the psychophysical life, like hunger or gregariousness or workmanship. But unlike these instincts sexual expression is limited to definitely specific channels. This situation involving such protracted inhibition is the greatest single cause of disassociation between will and instinct. It actually tends toward a dualism of personality. It is this dualism of volition and sex which underlies the most intense consciousness of shame and sin. This conflict is not only historically but psychologically the nucleus about which has been woven the dogma of the fall of man.

It is in the sexual realm particularly that man finds himself literally as well as theologically damned. The traditional dualism of mind and body finds its most perfect expression in the field of sex, and as the traditional conscience is most adequately expressed in woman it is in her that this dualism is unconsciously incarnated. The traditional dualism has in many women forced the sex urge into the unconscious. Another source of friction is due to the fact that the sex life of woman tends normally to issue in, and to centre about, the birth and development of children.

The long period of gestation and the prolongation of infancy give an orientation to the sex life of woman which does not exist in the male mind.

It is a sad psychological and ethical fact that novels and dramas which deal with the sex question usually end with marriage. Romance traditionally ends with marriage. It is a still more shocking fact that the Greek idealization of sex which culminated in Platonic love was independent not only of the family, but of woman herself. And mediæval love, as embodied in the immortal experience of Dante, was not the love of husband and wife; it was the sublimated form of love which only a saint could experience toward a spiritualized abstraction. The object of mediæval love was rather a sexual hallucination than a woman; and the love of chivalry while existing between individuals in the flesh did not exist between husbands and wives.

It is the consciousness of sex tension in man that drives him to seek in woman his own sex parallel. He wants to believe that she too has the same sexual urge that fires and animates him. The psychoanalysis of the abnormal mind supports this view. So, also, do the writings of a growing number of women psychologists. According to this view woman has her own sex urge determined by her physiological rhythm. Stanley Hall sees in the synchronizing of the rhythm of the male and female, which makes possible a totalizing of volition and instinct, the redemption, the regeneration of man's disassociated will. This unifying of a temporarily repressed instinct and the personal volition of the individual results in the true spiritualization of sex. The disassociation of the Great Mother and the Christian Virgin is overcome in a higher synthesis.

If it be true that the energies of the will are in the instincts, we have the key by means of which the dualism of volition and instinctive drive can be overcome. Disassociation can be remedied by re-training, by re-education. Protestant psychology and ethics have not only not overcome the dualism which they inherited from the Christian conflict with paganism, but they have introduced this

dualism into the very citadel of the individual personality itself. We must re-educate ourselves out of this disassociation of personality, this dualism of sex and volition.

It is the unity of volition and reason with the deeper patterns of racial life which makes possible all genuine creative activity. If the disassociation of the instinct of sex from sentiment and volition and reason brought about the Fall of Man, then an integration of instinct and will is literally a process of regeneration. It is psychologically a process of redemption from the fall of disassociation wherein man becomes conscious of sin in its deepest sense. This is, however, only one of the many phases of the process of regeneration or redemption. The protest of the Christian conscience against a purely physical sex life has crystallized itself in the symbol of the Holy Virgin. And the true redemption of sex is achieved only when this Virgin becomes a Mother. This fusion of instinct and volition does away with the dualism of body and mind; it incarnates spirit in a body. It is a process of redemption so far as our sex life is concerned. The individual is born of the spirit only when the will swings into the deeper and wider orbit of racial motivation. The holy spirit is the link between individual volition and the surges of life manifesting themselves in the race.

Plato tells us that all original creation is a form of divine madness. In the minds of Plato and Dante,—and, as we can see more clearly to-day, of Paul and of Augustine as well,—there were energies of sex which carried the will to unsuspected levels of achievement. The sex drive, like the drive of gregariousness or of workmanship, can furnish a divine madness which gives creative power to whatever major interest the individual may have. The creativeness of Dante is traceable to his spiritualized passion for Beatrice. The chronic suppression of instinct brought to consciousness, if it did not bring into being, the human will, the self, the personality. And the sublimation of the sex impulse has furnished a vast store of energy to the will; this is especially true in the fields of art, religion, morality

and literature. There is no field of endeavor into which the energies of a sublimated sex consciousness do not directly or indirectly radiate. Temporary inhibition furnishes the maximum of volitional energy. But chronic inhibition results in instability, disorder and abnormality of will.

The universals of the rationalists are unreal fictions to us. And the "social consciousness" is equally unreal. We cannot escape the ego. The hope of society is to be realized in enlarging the ego. Through such mental patterns as those of sex and parenthood and gregariousness the individual is furnished with objects in common with other individuals. These patterns constitute the mental patterns of what Kidd appropriately calls the social integration.

The enlargement of the will through these deeper racial drives melts away the phobias and the inhibitions of the introverted self. Wife and child and the economics of the home are no longer "fetters" which bind the will,—as Buddhism regards them;—they are a means through which the ego, the will, is enlarged. What was a disassociated, inhibiting, instinct of sex becomes a drive of nature furnishing both momentum and perspective to the individual will.

The instinct of sex keeps alive in us the old pagan naturalism. But we have been forever lifted above our pagan selves by centuries of mediæval asceticism. Nor have these centuries of inhibition been a hopeless nightmare of the will, for through this discipline the drive of sex may be lifted into the higher level of volition and love.

The facts of experience, such as sensations, images and ideas, are always organized, more or less completely, into wholes by the various instinctive drives. *It is within such a drive or whole that every sustained process of volition must function.* And sex is one of the dominant drives of the race in the individual mind. Every instinctive drive has an objective end. Without such an objective end the sex consciousness becomes a hotbed of festering sentimentality. If the drives, the creative patterns, of life are in the in-

stincts, then the will must find its ends and its motive power in the instincts. The ends of individual volition apart from the ends of the race are blind alleys. The sex instinct, like all instincts, has its unity of pattern, and volition can find a durable end only within the instinctive pattern which nature provides.

The saying that true marriages are made in heaven indicates the difficulty with which the inner conscious purposes of the individual fit themselves into the deeper abiding patterns of the race.

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